

From the New York Observer.

**THE HAPPY PILGRIM**

A pilgrim with his lot content,  
If Christ his love bestows,  
Onward he goes to the land beyond,  
With patient heart I go:  
Now restless world I ask no more  
Thy willing guest to be;  
Mine is the rich and heavenly feast,  
And Jesus sups with me.

Now everywhere I take my way  
Are pastures soft and green,  
And waters ever cool and sweet,  
Where He before hath been;  
Oh, never has the day seemed long,  
The night proved dear or cold,  
So that I heard His loving voice,  
Or rested in the fold!

You wonder at the songs I sing,  
That thus my face should shine;  
Remember, friends, that I am His,  
And He forever mine:  
So I, a pilgrim through the world,  
His princely portion share;  
While He makes every burden light,  
Or doth the burden bear!

Come join me in my pilgrimages,  
And those long gone before;  
There still is room for more;  
What if the road be rough to-day,  
The night prove dear or cold,  
It will not hush His loving voice,  
Or shut us from the fold!

EAST-TENNESSEE CORRESPONDENCE.

FATE OF PROFESSOR MITCHELL.—SUICIDE OF REV. MR. WILEY.—EAST-TENNESSEE UNIVERSITY.—NEW SCHOOL LAW.—PROSPECTS.

DEAR BRO. M'ANALLY: The tragical fate of Rev. Dr. Mitchell, of the North Carolina University, has made a deep impression upon the public mind. While on a tour of scientific research amid the loftiest mountains in the States east of the Mississippi, he fell from a precipice, forty feet, into a tributary of Caney river. His body, when recovered, was taken to Asheville, at which place a large assembly of interested citizens adopted various appropriate resolutions relative to the mournful event. Among other things, it was proposed to bury him in the romantic region in which he met his death, and to erect a suitable monument to his memory. This latter item is well enough; but he already has a monument. It was he who first discovered the mountain near which he lost his life, to be the highest point of land in North America, east of the Rocky Mountains. That mountain will henceforward be called Mount Mitchell. That will be his monument. It is 6,476 feet above the level of the sea.

Rev. Samuel Y. Wiley, formerly a Professor in Washington College, but for some time past the esteemed pastor of the Mt. Bethel (O. S. Presbyterian) Church, Greenville, cut his throat with a razor, not long since, in a temporary spell of insanity. Well do I remember when, in my school-boy days, I used to attend his church and hear his eloquent discourses which delighted his attentive congregation. But sad was his fate! Truly, the dazzling region of genius borders too closely the hideous wilds of insanity.

Rev. T. Thomas having retired for the benefit of his health, from the Presidency of Strawberry Plains College, Rev. James S. Kennedy, of the Virginia Conference, has been elected to his chair. Mr. K. is well and favorably known, having once served as a Professor in that institution. We shall hail him gladly as a member of the Holston Conference.

The trustees of the East Tennessee University have been triggering again. What a pity that such an outlay of means should produce no better results than we can find in the history of that seat of learning! Such was my feeling, when, years ago, I was shown through the University by that accomplished gentleman and scholar, Prof. Kirkpatrick. Many a county academy excels it in point of general utility. The late Dr. Patton labored to bring about a better state of things, but failed. Lieut. Murray's project failed. Brownlow's proposition to merge it into the contemplated great Central Southern University, will fail. Everything seems to fail, but *sinicures* never!

The new school law, which requires teachers to produce a certificate of a certain grade of scholarship, before they can receive any of the school money, is working out good results. Its beneficial influence is ranging wider than many supposed it would. Many pedagogues heretofore themselves upon the public, have failed to get schools on account of their incompetency. Meritorious teachers get better salaries. The children are taught more correctly. Greater inducements are held out to young men to qualify themselves for the responsible office of teachers. Hence, our higher schools will be bettered also. If this law be not repealed great good will result to the cause of education in Tennessee. An improvement over the old system was very much needed.

Forty miles more, and the East Tennessee and Virginia Railroad will be completed. Then we will have a great national thoroughfare from the northern and eastern cities, via Washington, to the great south-west, from Boston to Memphis. Soon by Pacific Railroad to San Francisco! A line of ocean steamers will connect that great port with the region of the Indies. Long pent-up Tennessee will soon have access to the rest of the civilized world. Taking climate, soil and position into the account, what country will be so desirable, in a few years, as your own native East Tennessee? As soon as our railways are finished, a tide of immigration will let in from beyond the Alleghenies and another summer tide from the great South. Our mines of untold richness will be mined. A new era of agriculture will dawn upon us. Lands are rapidly advancing in value, and will soon command marvelous prices. Our water-falls will arrest the attention of manufacturers, and the din of machinery will resound in every valley. Our numerous colleges will be thronged. And the busy hum of an active, dense and thriving population will be heard everywhere throughout this "Switzerland of America." Simplicity of manners, also will give way to show and extravagance! Shall intemperance and wickedness abound more and more, and inundate this lovely land? May heaven forbid it!

What a field is here presented for the faithful minister of the meek and lowly Savior! Vigilant, energetic, persevering ministers are needed to occupy not the towns and cities, but also every "nook and corner" of the land. Books, sermons, tracts, periodicals—every means of doing good—should be vigorously pressed into the service, to spread the leaven of the grace of God. "Little Holston," as our Conference is sometimes called, must address itself earnestly to the great work of cultivating this field of growing importance, and second, perhaps, to none in the limits of Southern Methodism.

Yours truly, JOHN H. BRUNER.  
Hawass College, August, 1857.

For the St. Louis Christian Advocate.

The Twinkling Stars.

How beautiful are the twinkling stars that gem the evening sky. How pleasant it is to sit and look at them and admire their brilliancy, and how often in childhood have we wondered what they were, peeping out, like so many little eyes looking down upon us. A thousand inquiries have been made about them, and yet they shine on, heedless of the wonder they inspire; each night they gem the firmament, unless obscured by some passing cloud; and then how cheerless it is to look up to the wide expanse. But it is sufficient for us to know that God made these beautiful gems of night. He made them for some wise purpose, and they afford us pleasure. They give pleasure to the little child as he gazes in admiration, and some child said, "They were gimlet holes to let the glory through." Beautiful thought to come from a child, and nothing but the innocence of childhood could have inspired so sweet an idea. They light the traveler on his lone way, and their beauty cheers his spirits. Like some gentle spirit they guard us while we enjoy the sweets of sleep. They have witnessed scenes of sadness, of bitterness and woe, that may not be revealed until life's great drama is wound up, and yet have not grown dim or ceased their beauteous light to give to this dark earth of ours.

For thousands of years they have kept their nightly vigils, nations and empires have fallen, the mighty and renowned have passed away, but the twinkling stars still gleam from their bright home of love and light.

"They sang at nature's birth,  
Sang o'er the infant earth,  
An anthem, glorious choir!  
And still they sing the same,  
Harping Jehovah's name,  
And with the self-same lyre."

Beautiful stars, shine on to light our path and awaken thoughts of the Omnipotent. We love thy gleaming light, and oft at twilight's hallowed hour, will gaze upon thee, and feel that absent loved ones are gazing too in silent admiration at thy beauty.

FANNIE.

Popular Amusements.

The Journal and Messenger, in an editorial referring to the new-born zeal of the Unitarian pulpit and press in favor of theatrical entertainments, &c., makes the following sensible remarks:

"The first inquiry that naturally occurs to one on witnessing this new exhibition of zeal, is whether there is any appearance of such unusual and unhealthy solemnity, such a disregard of all natural incitements to cheerfulness and mirth, that it becomes the duty of the professed ministers of the gospel to urge the cultivation of a levity of spirit. Have the great thoughts of eternity and a future state secured such an engrossing control over the hearts of men, and has the enemy of all righteousness become so relaxed in his efforts, that the watchman on the walls of Zion can now give the signal to lay down their arms, and commence a scene of festivity and rejoicing? Certainly the fruits of such a solemnity have not yet appeared on the face of society. The signs of the times, as exhibited in the glaring immoralities of the age, the great multiplication of the grosser crimes, the numerous manifestations of increasing selfishness, and the bare-faced unfaithfulness to public trusts, do not indicate such an engrossing regard for solemn truths as to justify the ordinary and constituted conservators of the public morals in exhorting men to leave the table of duty, and rise up to play. Real vice has not become so rare that artificial exhibitions of it are necessary to impart a knowledge of its character. This vile world is not yet such a friend of grace, that it needs to be cautioned against being ensnared by its love. Surely those ministers who think so, must have mistaken the proper position of the Church as a reformer of the world, have falsely estimated the design of theatrical entertainments, and attached an undue importance to public amusements as a recreation.

"They mistake the proper position the Church should assume as a reformer of the world. Dr. Bellows gives his view of that position, and we presume also the views of his denomination, when he says, 'If there is to be a great gulf fixed between the Church and the world, as between heaven and hell, minister of Christ as I am, I would sooner take my place with the world than with the Church.' But Christ says to his disciples: 'If ye were of the world, the world would love its own; but I have chosen you out of the world, therefore the world hateth you.' We are also exhorted not to conform to the world, to come out from it, and be separate. These passages would seem to indicate an entirely different position of the Church to the world, from that assumed by Dr. Bellows. This difference arises from the very foundations of Unitarian theology. They regard men as plants, to be cultivated into Christians; not as dead materials, out of which Christians are to be created. They, therefore, look for no higher power than human instrumentality for Christianizing the world.—They would go into the world and Christianize it by merely giving Christian names to its amusements, the same as Rome Christianized the Pagans by re-naming their gods. The creating and renewing influences of the Holy Spirit are overlooking and ignored. A theology that denies the depravity of the heart, and a lack of refinement, may lead to ignorance and a lack of refinement, may be justified in limiting its reformatory process to removing that ignorance and imparting that refinement; but those who believe the world is dead in sins will seek some higher power to breathe on the dead bones and cause them to live. Mere juxtaposition between the living and the dead, would be more apt to give death to the living than life to the dead. But this juxtaposition is the power on which Dr. Bellows and his co-conspirators rely. We think they have sadly mistaken the condition of those who are dead

in trespasses and sins, and the nature of the power necessary to bring them to life. A hundred theater power, intensified with all the vigor that the presence of Dr. Bellows can impart, would never do it."

Denominational Matters.

The Wesleyan ministers belonging to the northern district of France, gathered in the suburbs of Paris for their great annual meeting, on the 13th of May, from great distances round about. None had fallen from their ranks during the year, and the French hymn—

"Nous voila donc encore vivants,  
Et reunis ensemble," &c.,  
which answers the well-known lines—  
"And are we yet alive,  
And see each other's face"—

was sung with feelings of gratitude to God. It was ascertained that there was a small increase in the numbers—29; which, with 87 increase in the South, give a net increase of 116. Out of several propositions of great interest, was one relating to the building of a chapel in Paris. It was fully examined, and the preliminary steps taken towards the acquisition of ground to build upon. The correspondent of the *Watchman* says: "We are moving slowly, but, thank God, moving in the right direction."

The thirty-eighth Conference of the Primitive Methodist connection commenced its sittings in Cambridge on Wednesday, June 3d. The following are the connectional statistics this year: Number of stations, 336; members, 110,683; traveling preachers, 598; decrease, 2; local preachers, 10,205; increase 109; class-leaders, 6,919; increase 34; connectional chapels, 2,010; increase 55; rented rooms, &c., 3,171; increase 103; Sabbath-schools, 1,692; increase 41; Sabbath-schoolers, 139,486; increase 5,619; Sabbath-teachers, 25,403; increase 1,006; deaths for the year, 1,472; decrease 110; emigrations, 350; increase 42. Net increase of members, (exclusive of the United States of America,) 2,124.

The sixth Annual Conference, of what is called the Methodist new connection, has been held this year at Nottingham. The religious services commenced on the 30th May, by sermons in the chapels in the town and neighborhood. On the 3d ult. the report of the book room was read. This institution, it appears, is in a very prosperous condition. The profits during the year amounted to \$2,900, which sum was divided, under direction of Conference, among the different connectional funds. The receipts for the benevolent fund for the support of the aged and worn-out ministers, &c., were read, from which it appeared that the income was upwards of \$530 in advance of last year. On the 4th the ordination service was held. On the 5th, six young ministers were received on probation. During the afternoon the state of the connection was gone through. The funds were found to be in a gratifying condition, and there was a reported increase in the members of 1,047, with 2,004 on trial.

The Presbyterian newspapers give the following statistics of the Old School Presbyterian Church for the year 1857: Synods in connection with the General Assembly, 31; Presbyteries, 155; candidates for the ministry, 451; licentiates, 247; ministers, 2,411; churches, 3,251; licenses, 115; ordinations, 107; installations, 199; pastoral relations dissolved, 120; Churches organized, 109; ministers received from other denominations, 33; ministers dismissed to other denominations, 9; ministers deceased, 46; Churches dissolved, 19; members added on examination, 13,296; members added on certificates, 9,719; whole number of communicants reported, 244,825; adults baptized, 3,376; infants baptized, 13,007; amount contributed for congregational purposes, \$1,953,964; amount contributed for boards and church extension, \$578,238; amount contributed for miscellaneous purposes, \$210,502.

PRESBYTERIAN CHURCH IN IRELAND.—By direct missionary effort, the Presbyterian Church in Ireland has, within a few years, originated and matured fifty-three congregations, forty-one of these being in those districts where popery most prevails; and in the most of these, Scotch settlers, who, but for them, would have been sadly forsaken and destitute, are the most useful and influential members. In the remaining portion of our missionary sphere, says a late report, "extending over seven counties, where the proportion of Protestants to Romanists is one to twenty, we have fifty-one places of missionary work, superintended by twenty-one ministers, assisted by twenty-five Scripture readers and colporteurs, having under their charge twenty-four Sabbath-schools, and sixty daily schools—a large proportion of the pupils of which are Roman Catholics; while seventeen hundred persons are in regular attendance on the public religious services of the Christian Sabbath. In the province of Connaught alone, we have eighteen ministers, fifteen Scripture readers, five colporteurs, fifty teachers; and in the space of a few years eight thousand children, chiefly Roman Catholics, have passed through our Scriptural schools. We are happy to be able to state, that during the past year this branch of the Church of Christ, in addition to contributions for local objects and ministers' stipend, raised for general and missionary purposes, above twenty thousand pounds, and by means of open-air preaching alone, proclaimed the Gospel of salvation to nearly eight thousand souls.

EXTRAVAGANT DRESSING.—We were very much struck and greatly pleased with the following piece, which we found in a secular paper. We commend it to the special notice of our female readers. Really, the extravagance of ladies' dresses has reached such a point, that it seems to us the time has come for the press, and especially for the religious press, to speak out plainly on the subject. How pointed a rebuke does it receive in the circumstances related below. If any lady were to walk the streets of Paris or London, and above all to appear at church, dressed in the costly and gaudy manner in which we see our American ladies attired in ordinary, she would be put down at once by all refined people, as a plebeian *parvenue*, and might possibly be suspected of being much worse than that. Would that our females would pay heed to what the Apostle Paul says on the subject of dress, and read attentively what the Church says about it in the homily "against excess of apparel." We have not the slightest objection that people should dress as they please, and according to their means, their tastes and their condition. But there are extravagances which are not justified by any degree of pecuniary ability, which are altogether beyond the moderation of good taste, and which are unfit for any condition. Viewed in the light of the gospel, and judged of on Christian principles, it will be found that even "women professing godliness" have much to answer for in this matter *before God*, for themselves, and for the injurious influence of their bad example. Let them ponder the matter well, and let all parents consider the effect of this growing extravagance upon the minds, the hearts and the prospects of their daughters. Few young men will venture to marry young women who have

been brought up to expend upon their persons sums of money which would be sufficient respectably and comfortably to support a family. May the noble lady Napier succeed in helping on the reform so much needed; and which is hindered chiefly by "upstarts" and "mouzeaux riches."—*Protestant Episcopal Banner.*

Sensible and to the Point.

The following extracts are taken from an article in the *National Magazine*, entitled "Advice Extraordinary to a Young Preacher:"  
I would have you be careful, too, not to use the Divine name with familiar coarseness in your prayers. I know not why it is, but it seems to me that our Saxon word "God," is the harshest sounding name for the Supreme Being, to be found in any language, ancient or modern. I advise you to use it as sparingly as possible. But be careful on the other hand, to avoid the use of new appellations, such as "All Merciful," "Great Rector of the Universe," &c. Dr. Isaac Barrow once made himself ridiculous at the dedication of an astronomical observatory, by a prayer which he began thus: "Infinite Geometrician!" Shun all such novelties, my young friend, for they are nothing but broad, glaring affectation.

You have probably thought a good deal on the disputed question, whether it is best to read, or preach from memory, or extemporize. Well, as Adam Clarke, with genuine Irish naivete, and infinite self-complacency, says about the authorship of Job, "My own opinion on these points, you may naturally wish to know; and to that opinion you have a right. It is such as I dare avow, and such as I feel no disposition to conceal. I think you had better extemporize or go home." But, whatever you do, don't steal. Nothing will ruin you sooner. Sermon thieves are the most unfortunate class of robbers, for the most obvious reason in the world: they are always detecting and exposing each other. There is not half as much honor among them as can be found among burglars, and pilferers of clothes-lines and hen-roosts. But suppose your literary brigandism to go undetected, what a contemptible thing it is to live on the credit of another man's labors! Why, my young friend, instead of praise for stolen sermons, you richly deserve the gauntlet, with a kick from each member of the Church militant? Preach your own sermons then, if, like those of St. Francis, they are fit to be heard only by asses.

"And there appeared an angel unto Him, from heaven, strengthening Him"—Luke xxii. 43.

Oh! blessed office! would that I, like that angel one, had been,  
To leave awhile, even bliss on high,  
Such honor thus to win—  
To comfort Jesus in the hour  
When anguish filled his heart,  
And, when near yielding to its power,  
Strength to his soul impart.

Ah Christian, thou may'st freely show  
The order of thy love to him,  
'Tis this blessedness to know,  
And thine affections prove.  
Christ's members still are found below,  
Weak, suffering, in distress,  
The voice of kindness let them know,  
And make their sorrows less.

The simplest act of Christian love,  
The cup of water given,  
'Tis sweet to know, is seen above,  
His record is in heaven.  
Go on with joy, and thou shalt prove  
This plaudit sweet to thee,  
"As thou hast done to those I love,  
Such hast thou done to me."

AFFINITIES BETWEEN ULTRA-PUSEYISM AND BROAD CHURCHISM.—The correspondent of the Record says:

"The Rev. F. D. Maurice assisted in the service and preached a collection sermon in Wells street, for the schools of Mr. Richards' Puseyite establishment. It might have been supposed that Mr. Maurice's melancholy teaching on the subject of the atonement, and his attacks on the received doctrine relative to the great substitutional sacrifice of Christ, would have been a bar to his admission even into a Romish Church. His doctrines are certainly deemed as heretical by the Romish doctors as they are contrary to the teaching of the articles and homilies of the English Church. But in errors there is a strange affinity between opposites. Mr. Maurice sat during the service by the side of 'the altar,' at the head of four surpliced choristers, looking like Romish acolytes of the inferior order, with black cravats. He read the lessons from the lectern, bowing his head most formally on every mention of the blessed name of Jesus. His sermon contained little substantive matter, but involved his great error, which represents Christ as the head of the human race, and not of a Church redeemed from the world. The universal salvation of the human race is his avowed belief, and it was implied in his sermon. But the only point worthy of observation is the fact that Mr. Maurice is selected by the Puseyite Mr. Richards as a preacher, and that the only concession made by Mr. Maurice seemed to be that he joined in the mummeries of the bowings and genuflections, and took particular pains to speak of 'the altar,' near which were also seated a number of young women dressed like nuns."

A WORD FITLY SPOKEN.—The following anecdote illustrative of the pulpit discrimination of the late John M. Mason, D. D., has never before, we think, found its way into print:

Preaching on the text, "What shall it profit a man," &c., Dr. Mason referred to the various apologies offered by the impenitent in excuse for their refusal to accept the gifts of eternal life. Among these he mentioned the common plea: "We do not want to be hypocrites. We are candid men!" And so, said the Thunderer: "You are willing to go to hell as gentlemen of candor." A distinguished lawyer, now of this city, then a young man, felt the sharp thrust of the preacher's words, and at once renounced the hypocrisy of unbelief for a sincere faith in the Son of God.

SUGGESTIVE.—"Sam, why don't you talk to your massa, and tell um to lay up his treasure in heaven?"

"What's de use of his laying up his treasure dare, he never see um again?"

Wonder if that's the reason so many professing Christians are afraid to lay up treasure in heaven. Never see it again! There it would be a dead loss—we mean the money. "Where your treasure is, there will your heart be also." The treasure is here, and here the heart is. The heart is not in heaven; and the treasure cannot be trusted there. The fine gold would be dim removed to so great a distance, so strange a vault for safe-keeping! A beautiful inscription, it is said may be found in an Italian grave-yard: "Here lies Etella, who transported a large fortune to heaven in acts of charity, and has gone thither to enjoy it."

The following might be written on many a Christian grave-stone:

"It was my pleasure and my pride,  
To show the world how rich I died."

Substituting *fat* for *rich*, and it would answer as well for the head-stone for a bullock.

"They that will be rich," (1 Tim. vi. 9, 10)

are very apt to go—well, never mind; but that's what St. Paul thinks of it. "How hardly shall they that have riches enter into the kingdom of heaven." "What's de use ob laying up treasure in heaven, neber see um again!" Cuffee, thou hast spoken wisely and well!—*Richmond Christian Advocate.*

The Home-Mother.

We must draw a line—aye, a broad line—between her and the frivolous butterfly of fashion, who flits from ball to opera and party, decked in rich robes, and followed by a train as heedless as herself; she who, forgetful of the holy task assigned her, neglects those who have been given in her charge, and leaves them to the care of hirelings, while she pursues her giddy round of amusement. Not so with our home-mother; blessings be on her head. The heart warms to see her in her daily routine of pleasant duties.

How pleased she sits, day after day, shaping and sewing some little article for the use and adornment for her little flock! And how proud and pleasant is each little recipient of her kindness. How the little faces dimple with pleasure and the bright eyes grow still brighter, as mamma decks them with her own hand, in the new dress she made! How much more warm and comfortable they feel, if mamma wraps them up before they go to school! No one but she can warm the mitts and overshoes, or the comforters around their necks.

There is a particular charm about all she does, the precious mother. They could not sleep, nay, for that matter she could not, if she failed to visit their chamber, and with her own soft hands arranged them comfortably before they slept. Her heart thrills with gratitude to her Maker as she looks on those sweet, blooming faces, and when their prayers are done, imprints a good-night kiss on each rosy mouth.

It may be, too, a thrill will start for the little nestling bird in its chill narrow bed, for whom her natural care is no longer needed. It sleeps, though the sleet and snow descend, and the wild winter howls around its head. It needs no longer her tender care! A mightier arm enfolds it! It is at rest. She feels and knows that it is right, and bends meekly to the hand that sped the shaft, and turns with a warmer love, if it be possible, to those little ones who are left to love. How tenderly she guards them from danger, and with a strong, untiring love, she watches by their bedside when they are ill.

Blessings be on the gentle, home-loving mother. Angels will look with love upon her acts. Her children will rise up and call her blessed, and the memory of her kindly deeds will enfold her as a garment.

MASSACRE OF MISSIONARIES IN NORTHERN INDIA.—The following extract of a letter from Dr. Kay, Principal of Bishop's College, Calcutta, dated June 5th, possesses a painful interest:

"The Delhi Mission has been completely swept away. Rumors to this effect were current from the beginning of the outbreak, but we kept on hoping that some members of the mission might have escaped. It is not, indeed, absolutely certain even now what has occurred. Yet even the most sanguine are compelled to believe that the Rev. Mr. Jennings and his daughter, the Rev. Mr. Hubbard, Mr. Sandys, and Chimmum Lall, were all killed. Capt. Douglas, too, a warm supporter of the Mission, shared their fate. Of Ram Chunder and Louis Koch (the latter of whom left college only last January), nothing is said; they may, therefore, have escaped, though our hopes are of the faintest kind. Two native Christians succeeded in escaping to Agra. One of them says that he saw Mr. Hubbard fall, the other that he saw Mr. Sandys' dead body. And Mr. Jackson has been spared: 'his life given him for a prey.' Surely the place where they fell will henceforward be a hallowed spot. May it prove the seed-plot of a future large harvest of souls, to be gathered out of that ignorant, fanatical population."

OLD.—The oldest living graduate of Dartmouth College, is Rev. Lubin Ainsworth, of the class of 1778, which is the ninth in the history of the College. He has been seventy-five years pastor of the church in Jaffrey, and completed his century of years July 27th, 1857. On that day, which was Sunday, he walked from his dwelling to the church, and listened to a discourse from his colleague, Rev. James Hobart, of Berlin, Vermont, who is one of the class of 1794, and will be ninety-one years old in a week or two. He is still active, preaches every Sabbath, and gives promise of passing his hundredth year in this mortal life. At the close of the late commencement exercises, he took up his carpet-bag and walked half a mile to the depot as smartly as any other, old or young.—*Newburyport Herald.*

CHARLES WESLEY'S LAST HYMN.—The hymn No. 671 in the Methodist Hymn Book, was the last lyrical composition of Charles Wesley. It was taken down by his wife, at his dictation, a short time before he died. Its allusion to "age and feebleness" was in view of his own prostrate condition:

"In age and feebleness extreme,  
Who shall a helpless wretch redeem?  
Jesus! my only hope thou art,  
Strength of my failing flesh and heart;  
Oh! might I catch one smile from thee,  
And drop into eternity!"

PULPIT OSTENTATION.—How little must the presence of God be felt in that place where the high functions of the pulpit are degraded into a stipulated exchange of entertainment on one side, and of admiration on the other; and surely it were a sight to make angels weep, when a weak vaporing mortal, surrounded by his fellow-sinners, and hastening to the judgment along with them, finds it a dearer object to his bosom to regale his hearers by the exhibition of himself, than to do in plain earnest the work of his Master, and urge the business of repentance and faith, by the impressive simplicities of the gospel.—*Chalmers.*

INFLUENCE OF THE NEWSPAPER.—The poet Croly spoke in the following eulogistic strain of the daily and weekly press:

"The newspaper, the most influential of all human works, is the creation of printing. The newspaper of England is the great practical teacher of the people. Its constant and universal teaching alone accounts for the superior intelligence of the population. Schools, lecture-rooms and universities, important as they all are, altogether fall behind it in public effect, or find that to retain their influence, they must follow in its steps. Those steps may now and then turn from the right road, but their native tendency is forward and upward. This intellectual giant advances, and carries the country with him to a height which no other country, ancient or modern, ever attained, or, perhaps, ever hoped to attain. If, in an age of foreign convulsion, England has undergone no catastrophe—if, in the fall of monarchies, she has preserved her hereditary throne—if, in the mingled infidelity and superstition of the continent, which, like the mingled fetters and frenzy of a lunatic hospital, have in our day exhibited the lowest humiliation of our

nature, she has preserved her freedom and her religion—I attribute all, under God, to the vigor and intelligence of public instruction, the incessant urgency of appeal to the public mind, the living organization of which the heart is the press of England."

THE BIBLE IN CHINA.—In 1852, a Chinese merchant from the interior returning from Shanghai, took with him a Chinese New Testament as a curiosity. It was so eagerly sought for by his neighbors and literary friends, that no one was allowed to retain it more than two or three days. It was regarded as a sacred book, from which Confucius must have got his doctrines, and was thought worthy of being studied in the schools. They decided that it must be copied, and unbound it that the leaves might be given to many copyists. When the merchant made his last annual visit to Shanghai, seven complete copies had been bound up, and many scores of parts were in the hands of scholars in schools, and the literary men were committing it to memory. On his return, he took back with him a bundle of Testaments, books and tracts.

"The Southern press is down on Dr. Whedon on account of his anti-slavery position. We have only to say of Dr. W.'s position, as Dr. Lee said of the Dred Scott decision, 'We like it, we do.'—*Western Christian Advocate.*

Well, so do we. "We like it, we do." But for reasons very different from those that affect the *Western*. There's the ring of brass about it, that we like; not that we are fond of brass. But when a man has brass in him, or is all brass, we like to hear the ring of the metal; to have its size, shape and color, all right out. Then one knows what's what. He needn't bother himself as to the stuff. He is certain that its neither gold, nor silver, nor even pewter; but brass, unplated, unpollished, rough, jagged, unsightly, unsavory, unsmellable brass. *Wadonick* brass, if you like; but brass, only brass, after all. Uncounterfeited, unmistakable, undisguisable, unflecked, unmixed, and unmixable brass. "We like it, we do."—*Richmond Christian Advocate.*

EDUCATION AND DRUNKENNESS.—Words are utterly impotent to express the contempt and loathing which I entertain for the action of parties who aid ragged-school charities, and who do not move a footprint out of their way for the prevention of those evils which produced the necessity for the getting up of ragged-schools. You cannot educate the children of drunken parents—they cannot be spared from home. A sober population is an anterior necessity to an educated one.—*Michael Shaw.*

The Wesleyan Conference, including Nova Scotia, New Brunswick, Newfoundland, &c., reported at its late session about 13,500 members, including probationers, and about one hundred preachers. It has a Book Concern owning about \$75,000. Missionary income for the year, \$14,000.

EPISCOPAL METHODISM IN CANADA.—We have received the Annual Minutes of the Methodist Episcopal Church in Canada for 1857. They report the total membership at 6,791, of whom 86 are traveling preachers; increase for the year 212; total church property, \$137,818. The minutes are excellently arranged.

PRIZE TRACT ON JEWELRY.—Our exchanges say that a gentleman in Connecticut has authorized T. L. Weed, of Cincinnati, to offer a premium of one hundred dollars for the best manuscript, to make an 18mo. book of one hundred and twenty to one hundred and forty pages, in answer to the questions: "What is the mind of Christ with respect to Christians adorning their persons with jewelry, and gay and costly attire? And what is the effect of such adorning on the individual, the Church, and the world?" The award is to be made by a committee of ladies.

THE TONGUE.—A white fur on the tongue attends simply fever and inflammation. Yellowness of the tongue attends a derangement of the liver, and is common to bilious and typhus fevers. A tongue vividly red on the tip and edge, or down the centre, or over the whole surface, attends inflammation of the mucous membrane of the stomach or bowels. A white velvet tongue attends mental diseases. A tongue red at the tips, becoming brown, dry and glazed, attends typhus state. The description of symptoms might be extended indefinitely, taking in all the propensities and obliquities of mental and moral condition. The tongue is a most expressive as well as unruly member.—*Scientific American.*

SOUTHERN WOMEN.—A letter in the *Boston Chronicle* contains the following just tribute to our fair citizens. As we but rarely see truth so promptly expressed relative to anything belonging to the South—in that region particularly, we copy it in compliment to all concerned:

"The first thing that struck me in regard to the women at the South was their beauty of form, their symmetrical and harmonious figures. In this, and in the ease and grace of their motions, they excel Northern women. Many of them dress with exquisite taste; often very richly, but seldom gaudily, or with any display of tinsel. The proverbial affability and urbanity of the Southern character finds the fullest development in the women. The Southern lady is naturally and necessarily easy, unembarrassed and polite. You may go into the country where you please; you may go as far as you please; from town, village, and post-office; you call at the poorest house you can find, and whether you accost maid or matron, you will be answered with the same spontaneous courtesy."

A MONUMENT TO WHITFIELD.—Whitfield, who died in Newburyport, Mass., will soon have a massive monument erected to his memory. A circular says: "The committee appointed by the General Association, meeting at Exeter, Mass., August, 1856, 'to procure subscriptions, determine the position, plan and legend,' and 'to erect a Memorial Stone' on the spot where Rev. George Whitfield preached his last sermon, have so far attended to that service as to be ready to erect the stone so soon as the funds can be gathered." They propose to collect fifteen thousand dollars by subscriptions of one dollar each; and they ask first the Congregational ministers of the State.

ELOQUENCE.—When the moon shines brightly, we are apt to say, "How beautiful is this moon-light!" but in the day time, "How beautiful are the trees, the fields, the mountains!" and in short, all objects that are illuminated; we never speak of the sun that makes them so. Just so, the really greatest orator shines like the moon, making you think much more of him than his eloquence.

CAPITAL IN RAILROADS.—European capitalists are supposed to have invested in our railroad stocks and railroad bonds about \$65,000,000, and the whole amount of foreign indebtedness will approximate at least two hundred and fifty millions.